

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8

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SKETCH OF THE LIFE OF PROPHET BRIGHAM YOUNG.

BY APOSTLE MATHIAS F. COWLEY.



PRESIDENT BRIGHAM YOUNG.

President Brigham Young, the successor of Joseph Smith to the Presidency and prophetic office in the Church of Jesus Christ of Latter-day Saints, was born June 1, 1801, in Whittingham, Windham county, Vermont. Like his predecessor, he was of purely American stock, dating back many generations. His father, John Young, fought in the

revolutionary war, and his grandfather in the French and Indian war. His family relations on both sides were among the staunchest supporters of freedom in the American colonies. He was the ninth child in a family of five sons and six daughters. They were inured to hard labor and were strictly moral in their habits. He was trained in piety, but joined no denomination until the age of 21, when he identified himself with the Methodist church, to which his parents were allied. At the age of 16 he commenced business for himself. He learned the trades of carpenter, joiner, painter and glazier, and exhibited traits of a practical character which in after life were brought into such a broad field of activity among the people of God, being quickened by the inspiration of the Almighty.

In the meantime his parents had moved to Chenango county, New York. On Oct. 8th, 1824, he married Miss Miriam Works and located in Cayuga county, New York, where he followed his occupation of carpenter, painter, joiner and glazier. Early in 1829 he removed to Mendon, Monroe county, New York, where in the spring of 1830 he first saw a copy of the Book of Mormon, which was brought to that neighborhood by Elder Samuel H. Smith, brother of the Prophet. The contents of this sacred record he carefully read with a prayerful desire to know the truth. His investigation resulted in a firm conviction that Joseph Smith was a Prophet of the living God and the Book of Mormon a Divine Record. Although a Methodist of sincere piety and confronted with frowns and opposition, he had the courage of his convictions, being baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints April 14th, 1832, by Elder Eleazer Miller. He was ordained an Elder by Brother Miller the same day. Three weeks later his faithful wife was baptized, dying in the faith the 8th of September, 1832, leaving him two little girls as the result of their union. From the day of Elder Young's baptism he became a most indefatigable and fearless advocate of the pure principles of the Gospel revealed to the Prophet Joseph Smith. His parents, brother Joseph, and several other members of the Young family also embraced the Gospel and became active workers in the church. During the summer subsequent to his baptism, he did much preaching in the regions about Mendon, baptizing a goodly number and organizing several branches of the church. In this vicinity also his life-long friend, counselor and associate, Heber C. Kimball, received the Gospel. With Elders Kimball and Joseph Young, Brigham Young visited Kirtland, O., in the fall of 1832, and for the first time in life saw and became acquainted with the Prophet Joseph Smith. They were mutually impressed with the integrity of each other. In the evening of the day they first met the Prophet called upon Brother Brigham to pray. While praying he spoke in tongues. The Prophet received the interpretation and said it was the pure language spoken by Adam in the Garden of Eden. After Brigham had left the room Joseph Smith uttered the prophecy, "The time will come when Brother Brigham Young will preside over this church." Many thousands of people now live, the witnesses to the verification of this prediction. In the winter of 1832-3 Brother Brigham, with his brother Joseph Young, labored as missionaries in and near West Laboro, Canada. They were successful in baptizing numbers of people and organizing

several branches of the church. His labors continued the following spring and part of the summer in Canada and Northern New York, with encouraging success. In July, 1833, he conducted a small company of Saints to Kirtland. This may be called the commencement of his great labors in the capacity of a pioneer leader, which he so fully accomplished in later years, and through which he was often referred to as the "modern Moses." In the fall of 1833 he removed with his family to Kirtland, O., and was ever afterward an important personage in the growth and development of that city. In February, 1834, he married Mary Ann Angell, who took faithful care of his motherless children. She bore several children to him, among them the present Apostle, Elder Brigham Young.

When Zion's Camp was organized in 1834 to carry supplies and encouragement to the driven Saints in Missouri, and which needed men of integrity, endurance, faith and courage, Brigham Young was among the foremost of the faithful few to accomplish that wonderful pilgrimage to and from Missouri, doing his work cheerfully, and was never known to murmur against the providences or prophet of the Lord. On his return to Kirtland, having journeyed 2,000 miles on foot, he occupied the remainder of the year working on the printing office, school room and Temple. When the first quorum of Twelve Apostles of this Dispensation were chosen Brigham Young was numbered among them; this occurred Feb. 14, 1835, from then until 1837, he spent his summers preaching, baptizing, organizing branches, as a missionary, and his winters working at his trade upon the Kirtland Temple; the painting and finishing of which he skillfully superintended in the spring of 1836. He also attended the Hebrew School in Kirtland in the winter of 1835-36. When the Temple was dedicated he attended the solemn assembly and received his blessings in the house of the Lord. Soon after this performing a faithful mission in the Eastern states, with Dr. Willard Richards. He returned in May 1837, and later the same year fulfilled another short mission in the state of New York. During the financial panic of 1837, when apostasy ran so high in Kirtland and several of the Twelve Apostles turned against the prophet, with false accusations, and sought his overthrow, Brigham Young stood firm and loyal, declaring in the face of bitter enemies, that Joseph Smith was true and faithful, still a Prophet of God. So intense was the hatred against Brigham Young for this bold stand that he was obliged to leave Kirtland to escape the fury of the mob. He left Dec. 22, 1837, and arrived in the colony of the Saints in Far West, Mo., March 14, 1838. Soon after this the entire Church moved from Ohio to Missouri. In the meantime the Prophet Joseph and other brethren were betrayed by apostates, threatened with death and cast into prison. During this period the coming prophet, Brigham Young, was industrious and improving the land, and laboring diligently in the duties of his Apostleship, especially in preparing and planning for the exodus of the Saints from Missouri under the cruel order of extermination issued by the modern Herod, Gov. Lilburn W. Boggs. In this exodus Brigham Young exemplified those gifts of organization and pioneering, which Providence destined him to so thoroughly amplify in the great exodus of the Latter-day Saints a decade later. Brigham Young not only directed, but worked as hard in a practical way as those over

whom he was called at this critical juncture to temporarily preside. He left his own family no less than eleven times to return with teams to bring up the poor and helpless. Himself and President Heber C. Kimball had entered into a covenant that they would not cease their efforts until all who would should be delivered from Missouri and safely harbored in a more hospitable state. This covenant they most faithfully kept.

April 18th, 1839, with others of the Twelve, he left Quincy to fulfill a revelation given to the Prophet Joseph Smith July 8th, 1838, to the effect that the Twelve should take their departure on their mission to England from the Temple site in Far West. The mob had sworn that this should not be fulfilled, but under the protection of the Almighty, with Brigham Young at the head of the Twelve, this revelation was signally fulfilled. He returned to Quincy May 3d, and met with Joseph and Hyrum Smith the first time since their escape from enemies in Missouri. On the 16th of the same month he left for Nauvoo, and a week later moved his family across the river to Montrose, where he secured a room in some old military barracks as a temporary home for himself and family. The climate was sickly in Nauvoo and his health was poor, but Brigham Young was constantly doing all in his power to establish the Saints and build up the city of Nauvoo. He continued this labor until Sept. 14th, 1839, when he started "without purse or scrip" to perform his mission in England. He was sick when he started, leaving a babe only ten days old, his wife and the children being ill, with no means of support in sight. Let it be acknowledged by the reader that the motive which prompted men to take such a course under such trying circumstances was a pure one, and the faith which buoyed them up, sustained them and brought to them complete success, must have been the "faith that was once delivered to the Saints," produced by a knowledge of the truth founded upon the Rock of Revelation. On his way to New York he did much teaching and preaching, sailing from New York March 9th, 1840, arriving in England April 6th. On July 1st, 1841, he arrived in Nauvoo from his mission in England, and was cordially welcomed by the Prophet Joseph Smith. During his absence, while laboring in the British Isles, thousands of souls were added to the church in that foreign land, and a permanent shipping agency established. Since that time probably not less than 75,000 souls have sailed from the shores of Europe, as members of the Church of Jesus Christ of Latter-day Saints. At the first council of the Twelve held in a foreign land Brigham Young was unanimously sustained as President of that quorum. Under his direction steps were taken to publish 3,000 hymn books, 5,000 copies of the Book of Mormon and the Millennial Star was published, with Apostle Parley P. Pratt as its first editor. This periodical continues until the present time, almost half a century old, and has gone to the homes of thousands, bearing the glad tidings of the Gospel restored to earth. Jan. 19th, 1841, the following revelation was given to the Prophet Joseph Smith:

"I give unto you my servant, Brigham Young, to be a President over the Twelve traveling council, which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature." The Quorum of the Twelve stand next in authority to

the Presidency of the church, and in case of the decease of the Prophet the Twelve preside over the church with their President at the head, and thus was brought to the front Brigham Young, the man whom God designed should succeed the Prophet Joseph Smith. In July of the same year the Lord said through the Prophet Joseph Smith, "Dear and well-beloved brother Brigham Young, verily thus saith the Lord unto you, my servant Brigham it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me. I have seen your labor and toil in journeyings for my name. I therefore command you to send my word abroad and take special care of your family from this time, henceforth and forever. Amen."

Subsequent events in the history of the church demonstrated the propriety of this revelation to the fullest extent. On the return of Brother Brigham to Nauvoo he became active in building up the city, as well as constantly diligent in attending to the duties of his Apostleship. In July following the call of President Young to preside over the Quorum of the Twelve, the Prophet Joseph requested the Twelve to take the responsibility of the church in Nauvoo, especially in practical matters. They attended to the selling of its lands, locating the incoming Saints, and attending to such other labors as would relieve and lighten the burden resting upon the Prophet Joseph Smith. In all this labor Brigham Young was energetic and efficient, proving himself to be a great help to the Prophet of God in all the labors incident to those trying times. He also served with ability as a member of the city council of Nauvoo. On the 7th of July, 1843, he started on a mission to the Eastern states, one chief purpose being to gather funds for the building of the Temple and the Nauvoo house. He was absent until Oct. 22d the same year. From this time until May 21, 1844, he was busy in his calling, often in council with the Prophet and other leading men, constantly alive to the interest of Zion and the spread of the Gospel throughout the world. On the date last named he went on a short mission to the east. While absent, learning of the sad news of the martyrdom of Joseph and Hyrum Smith, he immediately returned to Nauvoo. This was the first time in this dispensation the church had been called to mourn the loss of their Prophet, Seer and Revelator. The people were young in experience. False brethren sought to establish themselves as the rightful guardians of the church, Sidney Rigdon making such a claim at a conference held in Nauvoo Aug. 8th, 1844. When the Twelve were sustained as the presiding authority of the church, Brigham Young arose to speak, and in the presence of the multitude was transfigured by the spirit and power of God, so that his form, size, countenance and voice appeared as those of the martyred Prophet. Even non-members were struck with amazement and expected to see and hear the departed Seer. From that moment doubt and uncertainty were banished from the hearts of the faithful and they were fully assured that the mantle of Joseph Smith had fallen upon Brigham Young. On the above occasion President Young said: "All that want to draw away a party from the church after them, let them do it if they can, but they will not prosper." So far as time has brought this prophecy due, it has been verified to the letter. It only remains for a little

season to record the confusion and downfall of any and every system which claims to be the succession to the church as established through the Prophet Joseph Smith, and yet which denies the authority of Brigham Young and the Twelve to preside over and continue the work which God established through the Prophet Joseph Smith.

After the martyrdom of Joseph and Hyrum, persecution did not cease; the Prophets were slain but Truth did not die. The man who stood as the earthly head was taken away, but the authority which he held had been conferred upon others. The work of God went on and in the midst of persecution and bitter hatred Brigham Young stood calmly performing his duties, counseling the Saints, caring for their wants, and pushing with zeal the completion of the Nauvoo Temple, which was dedicated and used for sacred ordinances before the final exodus from Nauvoo. Brigham Young labored much in the Temple until Feb. 1846, when he left the beloved city, and joined the emigrating Saints on the west side of the Mississippi. This was a trying time. 20,000 Saints dispossessed of their homes, and turned out upon the prairies of Iowa in winter. It required not only a great man to be their leader, but one whose greatness consisted in his faith in God and title to the right that God should be his strength and source of inspiration. Such a man was Brigham Young, a veritable "Lion of the Lord" in the face of persecution and trial, yet childlike, humble and dependent on the Lord. The Saints were seeking a country they knew not where. They were poor, some were sick. Several babies were born in camp, just after leaving Nauvoo. To counteract melancholy, and aid them to the exercise of cheerful hope, President Young would have them meet around the campfire, and engage in songs and instrumental music. To aid the Saints less well equipped than others he established two resting and recruiting points, Garden Grove and Mount Pisgah. The main body, with President Young at their head, reached Council Bluffs, on the Missouri river, in June. While here he was requested by the government to furnish a battalion of 500 men, to engage in the war with Mexico. This was promptly complied with, taking many of the most able-bodied men from the camp of the Saints. This battalion marched across the plains to California, and after being mustered out with honor, reached Salt Lake Valley a little later than the Pioneers. After fitting out the Mormon battalion, he crossed the Missouri to the Nebraska side and established winter quarters, since called Florence, about five miles north of Omaha. Here he laid out streets and blocks, upon which comfortable log houses were built, erecting a grist mill, and in numerous ways providing for the comfort of the Saints, while himself and a chosen few should fathom the unexplored regions of the Rocky mountains in quest of a home for an exiled people. In April, 1847, President Young and 142 others, among whom were three noble women, full of faith, commenced their perilous journey across the plains. Arriving in Salt Lake Valley July 24th, 1847, President Young was sick and riding in the carriage of Apostle Wilford Woodruff, when his eyes rested upon the valley, he said "This is the place." It was a barren desert, but God had shown him in vision the place to rest, and he knew the valley when he saw it with his natural eye. President Young immediately directed the laying out of a city, with ten acre blocks, with eight lots in

each, one and one-fourth acres in size. The streets eight rods wide, to have a sidewalk on either side one rod wide, and subsequently when water could be obtained, a beautiful row of trees to adorn and shade the same, watered by a crystal stream on the outside of the walk. This was the pattern and most of the cities in Utah, bear the main characteristics of the pioneer city of Salt Lake. In August President Young started on his return to winter quarters, on the way meeting about 2,000 Saints, who reached Salt Lake Valley in the fall of 1847. It was Mexican soil, and the Stars and Stripes had been unfurled by the Mormon Pioneers on Ensign Peak above the city.

At winter quarters Dec. 5th, 1847, President Young was unanimously sustained by the Twelve, President of the Church, and on Dec. 27, by all the authorities and Saints assembled in general conference at Council Bluffs. On the 26th of May he started with his family on his return to Salt Lake Valley. At winter quarters he left a home, mills and other property. This was the fifth time he had left home and property for the Gospel's sake. This year he superintended the emigration of over 2,000 souls, arrived in Salt Lake City Sept. 20, 1848, and began at once giving counsel and planning for the general welfare. At a conference held Oct. 8, 1848, he was unanimously sustained as President of the Church, with Heber C. Kimball and Willard Richards, who had also been sustained in the conference at Council Bluffs.

A new era now dawned upon the Church, a thousand miles from bigoted intolerance and mob violence. They found themselves in a desert, but free and happy, notwithstanding the task before them of reclaiming a wilderness. No man in the Church, before or since, was better adapted to lead in colonizing and building up a great commonwealth, than was Brigham Young. He served as the first governor of Utah, from 1851 to 1858, to the satisfaction of the people of the territory, and to the President of the United States, who appointed him. When Johnson's army was sent to Utah for the purpose of suppressing an imaginary rebellion, which the lying Judge Drummond had induced President Buchanan to believe existed, President Young declared that if the army persisted in entering Salt Lake Valley as a hostile foe, they would find it, as the Latter-day Saints had found it, a barren waste. Accordingly torches were prepared to burn down all the houses and property in Salt Lake City, and the body of the Saints moved southward. The move was made, but through kind Providence and the intervention of Col. Thos. L. Kane, the administration was convinced that no rebellion existed among the Mormons, and that Judge Drummond had basely lied about the Latter-day Saints. The judge had reported that the Mormons had burned the court records. The committee who preceded the army to Salt Lake City, found the court records intact, while life and property in Salt Lake City was as safe to all classes, as in any other part of the Union. In this trying circumstance, the courage and prompt action of President Brigham Young displayed the character of the man. In April, 1853, the corner-stones of a great Temple were laid in Salt Lake City, which was completed forty years later. Before its completion President Young laid the foundation of three others, in St. George, Manti and Logan. The one in



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SATURDAY, FEBRUARY 10, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

The cartoon found on another page was presented to President Rich by his fellow-associates, and is herewith reproduced in the Star while he is absent visiting conferences, and the office force assumes all responsibility for the same. The sketch is from the pen of Elder John S. Sears, and was inspired by that portion of President Rich's interview in the Chattanooga News of Jan. 24th, wherein he said:

Dr. Brougner has proven beyond question of a doubt that he is unable to meet me upon the platform of reason and Scripture; he, having emptied his buckets of mud and filth, called to Rev. Folk for aid, which brought forth a speedy response. When these—what can you call them?—are through flinging mud; when they step from the gutter, wash their hands and show a willingness to ascend to the platform on which I stand they may have my address.

ELDER GEO. E. MAYCOCK.

Last week's issue of the Star marked the closing, for the present at least, of the editorial career of Elder Geo. E. Maycock on this paper. He discontinues his work here to assume active charge of the Ohio Conference, having been appointed President of that Conference last November.

Elder Maycock has labored on the Star since October last, and has been faithful and anxious at all times to make our missionary paper full of interesting and profitable matter, and we believe our readers will agree with us that he has been successful. He leaves this office with the love and respect of his associates and with best wishes for his unlimited prosperity in his new field of labor. We believe he will have the confidence of the Elders in Ohio, as well as all who come to know him, and we look for the work of the Master, in the Buckeye state, to grow and increase under his able direction.

Until a new editor is found the Elders in the office will endeavor to make the Star acceptable to its many friends and patrons.

AUTHORITY.

"No man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. 5.

Paul was proud of the authority that had been duly conferred upon him when he was set apart to act in the ministry and was called through the prophets of God who had the power of the Holy Ghost; as recorded in Acts 13. Miracles and signs followed his administration; the sick were healed, devils cast out and there was no question of his priesthood and power coming from God. He was called like Aaron, through Revelation and the inspiration of the Holy Ghost through a Prophet.

This was ever the custom in the primitive church and all men called of God, to administer in the things of God were called like Aaron and Paul. We know how Aaron was called, when Moses murmured and whined before God, because he was slow of speech. God said: "Is not Aaron, the Levite, thy brother? I know that he can speak well. And also behold he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart, and thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do."

Now mark the difference with modern systems, as they are brought to our notice: A nobleman has three sons, Tom, Dick and Harry. Tom and Dick are smart boys and one is intended for the army, the other for the navy. Harry, however, must be a parson, his profession is picked out by his parents, thus we find the inception of his divine call.

He goes to college, gets a smattering of the dead languages, is ordained by some unauthorized Bishop to act in the name of Jesus Christ and is sent forth to preach the Gospel. He does not go forth like the disciples of old, without purse and script, but demands a salary, sometimes the bigger the better, and is called from one diocese to another, being governed too often, by the price paid for his services. Thus he starts out, and thus his call and authority.

The main qualifications are: knowledge of the dead languages and an ability to tickle the ears of the people. Some parsons' success and popularity depend on the ability to dish out sensationalism, and

to cater to the tastes of the multitude: he sings and prays in a tone peculiar to the profession.

Paul in speaking of the last days, said the time would come when the people should heap to themselves teachers, having itching ears; and these teachers should turn away the ears of the people from the truth and should turn them unto fables, for they would not endure sound doctrine, but after their own lusts they would heap to themselves teachers, having itching ears. It almost appears as though some would rather believe a lie and be damned, than comply with such a simple sermon as Peter preached in Judaea during the feast of Pentecost, when he called on the Jews, who showed their faith by the inquiry of "Men and brethren, what shall we do?" Then Peter said unto them, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off even as many as the Lord our God shall call." Acts 2:38.

Here we have a pure, unadulterated, simple, gospel sermon, preached by a man of unquestioned authority, and the few words preached were: Faith in God, repentance from sin, baptism for the remission of sin and the bestowal of the Holy Ghost, and he said that as many as the Lord our God should call, should be called in like manner.

Do the modern preachers call sinners to repentance as Peter did? Do they not rather call men to repentance through fear of a burning hell and by the relating of graveyard stories and the depicting of deathbed scenes? They bellow, roar, frighten and intimidate men into a belief that they are saved, which is a false delusion, for no man can be saved in the kingdom of God but by compliance to the laws of our Master, administered by His legal authority. And though we or an angel from heaven preach any other doctrine than that taught by Paul, Peter and the Apostles of Jesus, we fall under the curse and anathema as pronounced by Paul in Gal. 1:8.

How easy for us to distinguish between the genuine and spurious ministers of salvation, if we will be led by the spirit and inspiration of the men who wrote and spoke in Christ's church two centuries ago. In those days men received authority from God through His servants, the Prophets, under the direction of the Holy Ghost.

Today authority to preach the Gospel comes from the wish and desire of a good father or mother, who make of their sons lawyers, doctors, soldiers and sailors. The professional divine is also subject to a training school or seminary, where he learns oratory and the other essentials to fit him for his profession.

He does not come from the fishing net and learn inspiration from angels and the revelations of God, but his man-made religion is subject to man's ideas, and he must cater and tickle to man's taste in these enlightened (?) days, no matter how perverted that taste may be.

God is left out of the question, and a smart worldly man who can rant and rave loudly, with a long sanctimonious expression, is the "called of God as was Aaron."

Congregations meet in conference and the matter of a change of pastor is submitted, the price is stated, and if it meets with the approval of the clergyman and the stipulated salary is satisfactory, generally the change is made, and thus Mr. Parson receives a call to labor in another vineyard for the Lord.

It appears wholly a business transaction, and the best learned from a worldly standpoint receives the largest salary. The Lord does not appear to have anything to do with the matter.

Paul said, "God hath chosen the foolish things of the world to confound the wisdom of the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

What a difference is apparent in the administration of God's laws, as taught by Jesus and His Apostles, and the unauthorized practices of modern Christendom.

How often do we hear the old bitter war cry coming from anti-Mormon ministers in Utah: "The Mormon Church is responsible for it, because the Church does not come out openly and stop it." There is an old saying that some physicians do not relish their own medicine. Have you ever heard of a minister being punished by his church for raising or leading a mob against Mormon Elders? If not, then measuring the question with that measure meted out by Utah ministers against the Mormon Church, what doctrine do some churches sanction and secretly advocate in places where Mormon Elders are laboring? We respectfully refer the question to Dr. Hiff, of the M. E. Church at Salt Lake City.

The Elders should wake up in disposing of hooks. The record of some of the Conferences are falling off to a marked degree. Distribute the written word of God. The Elders should go to work with renewed determination and dispose of Pratt's work, Book of Mormon, Voice of Warning and Durant's. Our hymn book is now ready.

Volume one, Southern Star, neatly bound in cloth, can be had at this office. Sent postpaid to any address for \$1.75. It makes a neat and useful book for the home. They are going fast; order at once.

Releases and Appointments.

Released.

Joseph P. Emery, North Carolina.
Charles A. Berg, East Tennessee.
E. J. Marston, South Carolina.
S. D. Rogers, Georgia.

Appointments.

A. S. Hawkins and G. H. Mower, Georgia Conference.
F. Layton and T. Bingham, Florida Conference.
E. Gordon and Wm. M. Holmes, North Carolina Conference.
Joseph Brimhall, North Alabama Conference.

Transfers.

Elder Joseph T. Wright, Louisiana to Ohio.
Elder Thomas H. Rowley, Louisiana to Ohio.

Mississippi and Louisiana Conference.

"How swift the months have passed away

'Tis Conference again."

One of the happiest times in a missionary's experience is when we meet in Conference. President Rich notified us that he would meet us on Jan. 20th and 21st, 1900. In 1898 we tried to hold Conference in the country but were driven out by an armed mob. In 1899 we selected a small city for our Conference, and here, also we were disturbed by a mob and prevented from holding public meetings. This time we selected New Orleans thinking

perhaps there was enough Christian spirit there to allow religious freedom, and we were not mistaken. We were treated with respect by all we met and in consequence we have a warm spot in our hearts for New Orleans. Should any of the good people of the Crescent City wander into some of our Western neighborhoods we shall remember them for their true Americanism and try to make them as happy as we felt while in their city.

We secured, for our meetings, the Odd Fellows' hall, obtained rooms at the Hotel Metropole, and each of the daily newspapers were kind and generous enough to publish notices of our meetings free of charge.

On the 19th all the Elders arrived and also Elder L. R. Anderson and Elder Christo Hyldahl and wife, from Chattanooga.

Saturday was spent partly in counsel meeting, in which all the Elders reported their work, their financial condition, health, etc., after which we received some valuable counsel.

President Rich was delayed and did not reach us until Sunday morning. We held three public services on Sunday—the first was poorly attended, but more came in the afternoon, and at night there was a fairly good attendance. The curious did not turn out, but those who came were mostly from among the better class and evidently came to receive light. They not only gave the best attention, but came up after services to ask questions and obtain literature.

President Rich spoke with his usual forceful and pleasing manner. He graphically depicted some of the persecutions passed through by the Saints and feelingly told how his own mother had her own home burned over her head three times, and how she crossed the Mississippi river on chunks of ice, to escape the fury of a Christian mob. He also told how we are carrying the Gospel to the nations, without purse or script, in contrast to those who preach for hire, divine for money and make merchandise of the souls of men. The other speakers were Elders L. R. Anderson, Christo Hyldahl, J. N. Miller, and O. D. Flake. All who attended enjoyed the services, while the Elders had a spiritual feast. At a Priesthood meeting on Sunday President Rich spoke with such power and gave such good counsel that we all felt "that it was good to be here," and thanked God that we had been deemed worthy, to go into the missionary field, and while there, suffer a few things for the Gospel.

One of the most pleasing features of our Conference remains yet to be mentioned. Not since we left our homes had we had the privilege of greeting one of our sisters from the West, and when we learned that Sister Hyldahl had come to visit the Conference every Elder was anxious to meet her and each in turn grasped her hand and with words that came from the heart bade her welcome. Her bright face and loving expressions were an inspiration to us; we thought of home and loved ones and every one determined to do more in the future, that they might be worthy of the surroundings, with which God had blessed them. As a token of remembrance the Elders purchased an appropriate souvenir of New Orleans, and gave to our sister who had honored us with her presence. President O. D. Flake made a neat and fitting speech in presenting the gift. Sister Hyldahl responded in a few choice words and her sincere appreciation moistened the eyes of those men who were used to meeting sneers, jeers, scoffings, cursings and threatenings, without faltering, but a few sympathetic

words won their hearts and melted them to tears.

As every sweet has its bitter, ours came with the time for parting. Monday morning we had a group photograph taken, and then met in an upper room of our hotel, partook of the Sacrament, asked the blessings of God on our labors, after which we took leave of each other and started for our respective fields of labor. Sixteen Elders for Mississippi and six to Louisiana, two being transferred to Ohio.

We cannot say too much for the kindly treatment, write-ups, etc., given us by the newspapers, during our Conference. We desire to express our sincere thanks to the newspaper men and women of New Orleans, for the fairness exhibited was indeed like an oasis in the desert.

Thus ended the first successful Conference, attended by any of the present Elders of the Mississippi Conference, except myself.

OSMER D. FLAKE,

Baton Rouge, La.

THE FRUITS OF GOOD AND EVIL.

(By Charles W. Penrose.)

In all our lives how careful should we be To square our actions by the rule of right, To speak the language of sincerity, And shun the path that will not bear the light.

Who can the hasty, bitter words unsay?

Who can a single deed obliterate?

A flood of tears will wash no act away,

Nor grief the spoken thought annihilate.

Our words on earth are like the seeds we sow,

They pass from sight and fade from memory;

But from the good or evil fruits shall grow,

To multiply throughout eternity.

No skill of man can make two kinds of fruit

Grow from one seed, however rich the ground;

And ne'er on branches from an evil root,

Shall buds of good and evil both be found.

Fruits "in their kind" from seeds prolific spring.

In their own likeness they come forth again;

And so our actions, right or wrong, shall bring

To us a crop of good or evil grain.

And fertile germs in these productions dwell,

Each to perpetrate their species still.

When shall they cease to spread? ah, who can tell?

Who stop their increase by his feeble will?

Do good to others; though ingratitude

May often chill thy warm and generous heart,

And though thy motives may be misconstrued,

Still act a Godlike, charitable part.

Hold not thine hand from doing worthy things,

Though praised by none and known to God alone;

Virtue shall be the glory of the Kings,

Who share the splendor of the Father's throne.

Oh! think not that the shades of darkest night

Can hide the wickedness in secret done!

With all its dire effects 'twill come to light,

And blast with trembling shame the guilty one.

Beware of doing wilful injury,

Close not thine ear to mercy's pleading voice,

For thine own measures shall come back to thee,

To bring despair or make thy soul rejoice.

Give the world the same faith in God

that Napoleon's rank and file had in their

general, and the millennium would be

here in the twinkling of an eye. Our

faith is too refrigerating, and our trust

is so much like distrust that it is hard to

tell whether it is one or the other. Euthu-

stiasm for the Almighty! You may

not like the phrase, but you need what it

represents.

PRESIDENT RICH IN AN INTERVIEW REPLIES TO REVEREND FOLK.

In the two previous issues of the Star we have presented our readers with President Rich's replies to Rev. Brougner, a Baptist minister of this city. Mr. Brougner evidently concluded he had received the worst of the discussion for he sent to Nashville for Rev. Edgar E. Folk, editor of the Baptist Reflector, to come and tell Chattanooga people all about the "Mormons." Mr. Folk, no doubt was chosen to rescue his brother minister, from the trouble into which he had unexpectedly fallen, from the fact that he had recently spent two whole weeks in Utah, and this long residence among the Latter-day Saints would enable him to make a thorough and exhaustive investigation of their habits, customs, and religion, at least it was sufficient time from a prejudiced and preconceived point of view.

Mr. Folk appeared in Dr. Brougner's pulpit at the time appointed and delivered a most sensational sermon, characterizing "Mormons and Mormonism" as being all that is wicked and unholy. So shocking were parts of his tirade that a number of his listeners refused to hear him through and left the church in disgust. A more indecent attack on our faith and people probably was never made in a pulpit, and as a fitting climax to the replies to Dr. Brougner we give our readers the reply to Dr. Folk, which closes the incident:

Today a News reporter called at Mormon headquarters and found President Ben E. Rich, who had just returned from New Orleans, and in reply to the question, "What answer are you going to give to the attack made upon the Mormon people and faith by Rev. Edgar E. Folk, in the pulpit of the First Baptist church, on last Sunday night?" he said:

"I hardly know how to deal with Dr. Brougner's latest importation. All good Christians are taught to remember the teachings of mother. I had a saintly Christian mother, who always reminded me that if I laid down with certain kinds of animals I would be almost certain to get fleas on me, and remembering this advice, you see I must feel my way carefully.

"Really, no answer to Mr. Folk is required. In his zeal to paint a black and horrifying picture, he forgot to use any coloring of sense, logic or plausibility, so instead of a picture he presented his hearers with a daub of filth. He made it so disgusting and unreasonable that any person with common sense can see Mr. Folk

Simply Hung Himself.

"Any sensible person knows the government under which we live would not for a minute tolerate the daily existence of such horrible crimes.

"Then, besides, Mr. Folk says it is going on right under the noses of intelligent non-Mormons, who comprise half the population. Then the legal machinery of the state is nearly all in the hands of non-Mormons from the supreme court down. No doubt there are many intelligent, broad-minded gentlemen in Chattanooga who have visited Salt Lake City and who will bestow upon this foul-mouthed slanderer the proper epithet which would probably be improper for a religious man to use.

"Mr. Folk remained two weeks in Salt Lake City. Just think of it! Two whole

weeks! And comes back loaded. Is there a reasonable-minded person in Chattanooga who has doubts as to who loaded him? He remained long enough to copy what some other bigot said and then returned.

"He went to Utah

Simply to Pick Flaws—

not to learn the truth, and if he did not try to get information under false pretenses he at least shaded his true status and went in the guise of a representative for a reputable public journal. He did not say he was a minister, and was introduced as a newspaper correspondent to President Lorenzo Snow, present head of the Church who after shaking hands with Mr. Folk, turned our reverend friend over to a prominent Elder.

"Mr. Folk asked questions

Too Indecent to Publish,

and was told he was asking questions no decent newspaper would print, and that so respectable a journal as the Nashville American would not wish its representative to insult people by asking. Mr. Folk was so pertinacious that the Elder was again forced to tell him that no regular reporter of even ordinary decency would ask such questions and make such cross-examinations as he was indulging in.

"He, like some other visitors, imagined that he could spend a few days in Salt Lake City, mingling chiefly with the enemies of the church, and thereby obtain sufficient information about the doctrines, lives and doings of the Latter-day Saints to enable him to write up their history, explain their theology, and proclaim to the world all about their character and failings. It is the acme of sublime egotism.

"Mr. Brougner and Mr. Folk are evidently not

'In a Unity of the Faith.'

As a sample, the former said we were highly educated, and took particular pains to show that an educated devil was the worst kind of a devil. The latter said we were degraded and very ignorant. Which lied? Mr. Folk should have had Dr. Brougner's tirades before him when he prepared his slime. There are some wide differences that might be noticed by friends of both.

"I sympathize with the good, honest-hearted people in Mr. Brougner's congregation in having their pulpit desecrated by such corruption as gushed from Dr. Folk on Sunday night. It surely must have shocked sensitive ears, and none could go away saying they had been either edified or elevated by going.

"There is not a Mormon child, who remembers the teachings of its parents, who does not know that Rev. Folk

Is a Falsifier

from the crown of his prejudiced head to that portion of his miserable anatomy which disgraces mother earth by treading upon it.

"There is a law in the south punishing a black negro who commits a criminal assault upon a white lady; yet the white negro can occupy a fashionable pulpit and commit a criminal libel against a hundred thousand ladies, if they are Mormon ladies, and he looked upon as a hero. How many years ago was it that southern chivalry expired? Suppose a

Mormon Elder was to malign and make such statements about any people in the south as Mr. Folk made about my people, how long would it be before that Elder would be dangling

At the End of a Rope?

"We believe in law and order, but would any community in this great nation tolerate such statements as Dr. Folk made?

"Dr. Brougner has proven beyond the question of a doubt that he is unable to meet me upon the platform of reason and Scripture; he, having emptied his buckets of mud and filth, called to Rev. Folk for aid, which brought forth a speedy response. When these—what can you call them?—are through flinging mud; when they step from the gutter, wash their hands and show a willingness to ascend to the platform on which I stand they may have my address.

"The good people of Chattanooga have heard from Brougner and Folk, they have also heard from me; having tasted of our different

Styles of Civilization

and decency, they should be fully able to decide in their own minds just whose early education in good manners has been neglected. If it be true that from the abundance of the heart the mouth speaketh, then I have no desire to dwell in their hearts and they have no desire to leave their wallow and come to the temple of reason where I have been reared.

"Mr. Folk ridiculed us for believing there was mercy beyond the grave. I have always been reluctant in saying anything about the dead (Mr. Brougner having acknowledged his demise by sending for Mr. Folk and the latter committing suicide by hanging himself), but perhaps they will some day be thankful if God will be as merciful to them as He was to those who once rejected the counsel of God against themselves in the days of Noah while the ark was preparing. I Peter, 3:18-20.

"In making the above statement I desire to offend no one and think I have been charitable to those who so spitefully use us."

History of the Southern States Mission.

March, 1895—

Early in the month eleven Elders were released to return home on the 30th inst. On the 5th inst. Elders John R. Halliday and Alfred W. Nebeker entered Knoxville, Tenn., for the purpose of making a house to house canvass, providing themselves with 2,000 tracts.

Elders Bird Murphy and W. J. Chapman, of the North Alabama Conference, have begun the canvass of Huntsville, Ala., working with much zeal, and have met with favor from the leading citizens of the town.

Elders C. G. Patterson and H. Turner, while laboring in the vicinity of Lake City, S. C., were ordered out of Township fourteen by a mob. A sheriff and trial justice were promptly called upon: both promised to protect the Elders.

Elder Archibald Bevan has been appointed President of the Kentucky Conference to succeed Elder Louis R. Wells, released.

On the 18th inst. sixteen Elders arrived, and after two days went forth to battle for the Lord.

Reports this month from various Conferences are full of good tidings. Opposition to the work of God is waning, and the Elders consequently encouraged, laboring gently and effectively. This month has been characterized by extremely wet weather and good health of



This cartoon was presented to President Ben E. Rich, by his associates in the office. See particulars in editorial column.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JAN. 20, 1900.

PRESIDENT	CONFERENCE	No of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entrance	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Other-wise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton	Chattanooga	11	27	144	32	25	163	151	14	1	28	174	1	28	174	1	Chattanooga	Tennessee.
Heber S. Olson	Virginia	27	1139	217	165	284	49	984	853	82	2	12	46	522	.....	.....	Box 388, Richmond	Virginia.
B. F. Price	Kentucky	27	499	23	72	140	25	522	405	9	13	31	386	.....	.....	.....	Battletown	Kentucky
John Peterson	E. Tennessee	38	969	40	324	141	33	486	423	25	7	17	60	586	.....	1	Dayton	Tennessee
W. D. Rencher	Georgia	38	677	52	308	78	756	700	64	1	17	89	578	.....	.....	.....	Augusta	Georgia.
T. H. Humpherys	N. Alabama	42	981	.....	301	137	41	1121	1029	51	.....	31	63	789	1	.....	Memphis, Box 153	Tennessee
C. G. Parker	Florida	42	1074	27	35	169	8	342	202	33	3	15	86	393	2	3	Lulu	Florida.
J. Urban Allred	Mid. Tenn.	40	797	149	167	136	22	688	288	13	.....	15	74	392	.....	.....	Sparta	Tennessee.
J. M. Haws	N. Carolina	43	1001	187	122	357	8	391	316	25	2	13	109	833	3	2	Goldsboro, Box 924	N. Carolina.
Sylvester Low, Jr.	S. Carolina	38	1008	208	60	368	18	375	251	14	3	6	86	606	6	1	Sharp	S. Carolina.
O. D. Flske	Mississippi	16	398	384	48	81	11	106	36	29	6	1	14	177	.....	.....	Baton Rouge	Louisians.
D. A. Broadbent	E. Kentucky	31	594	28	155	245	4	300	258	33	1	15	86	449	2	.....	Somerset	Kentucky.
J. N. Miller	Louisiana	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	Shreveport	Louisiana.
W. H. Boyle	S. Alabama	15	373	60	30	199	6	209	29	15	2	1	26	234	.....	.....	Bridge Creek	Florida.
L. M. Terry	N. Kentucky	26	405	5	117	102	20	201	118	12	.....	17	44	376	2	.....	Bazdad, Shelby Co	Kentucky.
Geo. E. Maycock	Ohio	24	251	238	276	38	14	315	34	9	2	8	7	226	.....	.....	713 W. 8th St., Cincinnati	Ohio.

Elders, only two cases of sickness being reported.

April—

Lovely weather ushered in the month, with bright prospects for a vast amount of thorough and efficient work being done by the Elders.

April 1st President Kimball left Chattanooga for Salt Lake City on important business associated with the Mission.

On the 22d inst. Elders George H. Horne, of the West Virginia Conference, and D. C. Hubbard, of the North Carolina Conference, were called to assist in the office.

On the 16th President Kimball returned from Utah in the best of health and spirits, having attended the annual conference; meeting also in council with the First Presidency, and reported the condition of the Mission. The brethren were pleased with the report and promised to render what assistance they could.

Twenty-two Elders arrived from the west on the 16th and 16th insts.

Elder W. W. Bean was honorably released from his labors in Middle Tennessee Conference, having presided one year. Having received instructions from the office, Elder Bean left Nashville on the 24th inst. for Lewis county, Tennessee, to visit the scene where Elders Gibbs and Berry were killed and obtain for the Contributor company a photograph of the Condor house and farm, together with what other information he could gather regarding the massacre and general feelings of the people. Disguised as a lumberman he reached the place, but was unsuccessful in getting a photograph. Many of the mobbers are still living, and are extremely bitter towards the Elders. This feeling is so prevalent in the county that at present it is unsafe to canvass it.

Elder O. M. Sanderson has been appointed President of the Middle Tennessee Conference, to succeed Elder W. W. Bean.

Elders Holt and Chipman arrived in Natchez, Miss., with the intention of canvassing it. They called upon the mayor and asked permission to labor in the city. He desired them to desist until he saw the attorney and aldermen. On the 15th inst. the Elders received the following notice:

Natchez, Miss., April 15, 1895.

As mayor of Natchez, Miss., I refuse or decline to permit Elders Holt and Chipman, of the Church of Latter-day Saints, to preach the doctrines of the Mormon Church or to distribute the literature concerning said church in this city.

W. G. BENBROOK,

Mayor of Natchez.

Thus for the time being the gates of the city of Natchez are closed against the work of God.

SKETCH OF BRIGHAM YOUNG.

(From Page 83.)

St. George he lived to dedicate to the Lord and complete the organization of the Stakes of Zion, so far as population required it to be done. In the St. George Temple he explained the order and duties of the various offices in the Holy Priesthood. During his life-time in Utah, from 1847-1877, he labored most industriously in both spiritual and temporal matters for the welfare of all inhabitants of the territory, and indeed for the benefit of all mankind. He built mills, factories and graineries, etc., and encouraged every form of home industry, which the facilities of this region would justify. In the developments of mines alone, he exercised a cheek, stating that the time and not come to develop them to any considerable extent. The wisdom of this suggestion is appreciated by the Latter-day Saints, who know that a rapid development of mining interests at that time would have brought to Utah an element of speculators and political demagogues, who would have waged a bitter warfare against the Saints when their numbers and strength were too limited to maintain their foothold in this region. President Young was the prime mover in the building of the Utah Central and Utah Southern railroads. He was a contractor on a large scale in building the Union Pacific and the telegraph line across the plains, also in building the Deseret telegraph line to local points in the State; which line is still the property of the Church. Brigham Young and his associates founded the Deseret University, now called the University of Utah, and one of the very best educational institutions west of the Missouri river.

In later years, to aid the children of the Saints to obtain an education in religious truths, as well as in secular branches, he founded and endowed the Brigham Young Academy in Provo, and the Brigham Young College in Logan. He was in all respects the friend and promoter of all true education, though limited himself in youth to eleven days' schooling. He founded settlements in Arizona, Idaho and Nevada. During his administration of thirty years as President of the Church, he made frequent tours, accompanied by his associates in the Priesthood, to the settlements of the Saints throughout the length and breadth of the land. He was diligent in sending the Gospel abroad, opening up new fields of labor in various parts of the earth. He was a man of God and a man of the people. He loved God and all mankind, yet he never catered to public sentiment. He must al-

ways know the truth and righteousness of a movement before he would espouse and aid it. Like his predecessor, Joseph Smith, and nearly all great men, he had bitter enemies. His character and course in life were traduced and villified. He was cast into prison on false charges, and the weapon of the assassin was prepared to shed his blood. But God "delivered him out of them all." Though he did not utter so many distinct prophecies, he builded faithfully upon the foundation laid through the Prophet Joseph Smith, and all his movements and counsels were prophetic, as fully demonstrated by subsequent events. He was a prophet, statesman, pioneer and colonizer. The saying is attributed to William H. Seward, secretary of state under the administration of Abraham Lincoln, that America had never produced a greater statesman than Brigham Young. His policy with the Indians was one of peace. "It is better to feed them than to fight them," was his theory, and he carried it out fully. The Indians loved and respected him. It cannot be denied truthfully that the policy of Brigham Young and his people with the Indians has saved to our nation life and treasure in Utah and Arizona.

In his family he was kind and indulgent. Indeed he was a philanthropist to all who would receive his counsel and kind acts, for he was not only the husband of several wives like the Patriarchs and Prophets of old, and the father of fifty-six children, but he provided means for the support and education of orphans and others destitute of the comforts of life. He believed, however, in the strictest industry, that it was false policy to feed men in idleness if work could be provided for them. In the face of calumny and opposition he was calm and serene, and bore persecution with that submission and patience which stamped him not only a broad-minded and great-hearted man, but truly a follower of the Lord Jesus Christ. He departed this life peacefully at his home in Salt Lake City Aug. 29th, 1877. His funeral was attended by about 30,000 people, both of his faith and non-Mormons. He was a true and undaunted friend in life to the Prophet Joseph Smith, for whom he offered his life, wherever opportunity afforded, and it is not wonderful when the spirit was taking flight from his temple of clay, if Joseph, the Prophet, appeared to him and welcomed him home to the spirit world, for the last words he uttered were, "Joseph! Joseph! Joseph! Joseph." and Brigham Young had finished his earthly mission.

Which will you do, smile and make others happy, or be cross and make everybody around you miserable?